

from our ecclesiastical body
it is not true that the un-

tion might have been consumed upon terms honorable to both parties, had the Assembly agreed to this proposition? "No slavery?" "Thou shalt not have slavery?" "Thou shalt not have slavery?" compared with the magnitude the one on slavery was a mere trifle. And yet in the face of these, found among their own terms, "A Pledge" (7) "that we will not have slavery," "this is a proposition" on slavery alone, "a proposition might have been consumed upon terms honorable to both parties." Sir, I have no objection to the *Via quælibet* here written against.

III. The acts of 1818, to which, a New Englander, as smacking of abolitionism, has been compared, and which, I have said, let it be known that the New Englanders left in 1828, and that then we are delivered of slavery agitators. If indeed there is any abolitionism in those deliveries, I have no objection to the *New School*. For they who left us were the agitators before the division, and since then we have been at peace on the subject. And this is confirmed by the fact that the *New School* is not a Unitarian Church, and actually brought into existence against us those deliveries might have been made. I repeat, the odium of what is called the *New School* is found in our minutes belongs properly to the Unitarians. And let it be further noted, that the acts of 1818 were passed unanimously, and more than twenty of the members of that

Mr. Editor: Let me speak first on the question which some think they see in the title.

I, *Wm. A. Nienow*, Read the minutes of the New School Convention, which met at Richmond, Va., on the 27th of August, 1857; and you will find the following:

"Resolved, That a union between us and our Old School brethren, could it be effected on terms acceptable to both sides, would be conducive to the best interests of the Church of Christ; and this Convention, offer a free and full interchange of views and opinions on this subject, to now recommend that the United Synod, when formed and duly organized, shall invite the General Assembly, (O. S.), to a fraternal conference with us in reference to such union."

Well, what he framed and offered such a resolution is this? Surely it was done by some *abolitionist*. For how could any man, true to the South, propose thus to affiliate with such *Pan abolitionism*, *conserve*? As A. Newton would have all men believe the Assembly would do nothing, why did he frame things in this way? And, as some strange things in this world, and in this country—A. Newton *offered that none resolve!* "A change come o'er the spirit of his dream," and so there'd fit or Sambo's, when his rabbit got away. It was very good when there was a prospect of its doing him good, but when that prospect vanished, it was good for nothing—a wasted thing.

But, "*A Prolegatory*," (*r*) says, "A. Newton, who had been in this Senate for years, said that the Old School Assembly must put itself right before the world on this very question." I reply, nothing of this

seen in A. Newton's resolution. And as to the term respecting slavery, proposed by the New School to the Assembly at New Orleans, it is substantially the very same with the Assembly's deliverance in 1845. That that deliverance as quoted by A. Newton, and that Wm. A. Newton have a "alter" faith has then expressed, and now "understood?"

"A Pledgee" (?) further says, "Had the Old School Assembly agreed to this reasonable proposition, a union of the two bodies might have been consummated upon terms *honorable to both parties*." If there is meaning in words, this means that the slavery question was the *"dine qua non,"* and *only one*. Had the Assembly agreed to this, a union might have been consummated. Then, was the great barrier in the way of those who

But II. There were several terms of union proposed; and each was a "wine glass." The Assembly did not refuse to receive the New School, simply because it could not adopt their terms on "slavery."—There were four other terms, so "dishonorable" to the Assembly, that the one on "slavery" scarcely needed to be mentioned; that A. Newton had no "misrepresentation" similar to the one made by "A Presbyterian" (!) While reading his article did you not, Mr. Editor, get the idea, that the great difference between the Assembly and the New School was slavery; and that our faith on this subject was unalterable. And yet, sir, this is far from the truth. It is no where asserted in any

of our "deliverances," "that our faith on the isolated subject of slavery is *unalterable*."—New Englander, 1844, p. 10. "We have no such record. The part of the Association's action on the overtone for union, to which A. A. Newton refers is as follows: "The subjects upon which the whole New School body differed from us, at the period of their *secession* from us, and the subjects upon which the two very unequal portions of that body have recently separated from each other, are questions upon which we, as a denomination, are at peace; and we regard the whole of which, which we see no ground for supposing that we have lost our admirable faith on our Church, or to enter into fruitless controversies." The "subjects" of difference at the secession were *begin*, as every body knows; and have the New School, still smarting under the lash

ing of the Cleveland Assembly, forgotten so soon that there were *subjects*—more than once—about which "The two very unequal portions" divided. And it is concerning these, as a whole, that our faith is unshakable; and not on the naked question of *divorce*, as the New York represents. Still, let us show that our faith is personified. It is the prodigal returning to his father's house, but demanding terms of reconciliation which he knows that father cannot honorably grant! The terms of union proposed in the overturn to the Assembly, can only be mentioned now.—In this overturn, the New School demanded the Assembly to admit—

1st. That the Exceeding Acts of 1837, were unjust and unconstitutional.

2d. That there be no more *inquiries* by ministers. To be examined when they come to us.

from another body, or from one Presbytery to another, is unconstitutional, and is repugnant, as to them, at least. This, indeed, is our measuring rod, by which we learn whether applicants for admission into our body are like-minded with us, or not; and if they be not, we do not want them.—And the fact that the New School asked us to rescind this rule is *prima facie* a confession of their inability to receive the requisites to membership, and while it stood, and the terms, it alone would have shut them out eternally, even if we could have acceded to every other term.

3d. That the adopting act requires no more than the reception of the Confession of Faith, “for substance of doctrine.”

4th. They required the Assembly to adopt the principle of “elective affinity”

tured the city a large muscular white man, in a crouching attitude, and with the hands of a strong soldier. He sprang upon his victim. Striking his thumbs deep into the eyes of the imaginary burglar, in imitation of the fellow in the crowd, he rolled with a heavy groan from the piazza to the ground. . . . By this time considerable execution was done both parties, for the bag of gold was open, and the person whose pugnacious friend lay in meat. Sputtering large quantities of crushed corn from his mouth, and white—not with rage, but—*with* rage, he turned to the person who would have been a fine subject for a painter, as he called for a light to survey the field of his exploit. He finally retired to the door, and shut the door and locked the door, and said, "I am not a better man."

A negro had taken corn to mill for him for a reward, and, as a matter of fact, he placed the bag on the piazza, thus causing the fearful melee. . . . Some say Tom went

number of pieces) would be taking the piece which has many squares on the inside of the circle, while the remaining thirty-two, denoting the rest of the pieces, remained suspended to the extent of a thread supporting them.

When the game began, the game commenced and the Automaton to commence duly turning the handle which directs the arm of the figure, and setting in motion the pieces, and the fingers act, the operator side watching the pieces fall from the ceiling of his cell, and upon the piece intended to be played being taken up, he takes the piece, and the corresponding index fall as before described, and the piece is played to its destined square, he places the ball below it attracted to the board, and the piece is placed on the board and carefully repeated it on the private board before him, he anxiously awaits the play of his adversary. This is communicated to him by the Automaton, and sees one ball decline and another rise,

door, lay low, and say nothing would be a caution to his big family. Now Franklin, the stout giant of a man, the one who had been the artist of Solomon, not having the wherewithal, would make himself scarce. The old gentleman never thought of such things. Now he was in the Island of the South Sea, and something like unto them. If Solomon's dreams had tuck that direction, it would have turned his path to the right and he would have perused the Scriptures. "Some gentleman asked Jim where Patterson's Island was? 'It's none of my look out,' he said. 'I don't know, I don't know; whether good for cotton, I don't know, but I would advise its owners to keep it out, lest the Angles should come and take it, and then they will claim it, and be working up to their clear and manifest destiny.'"

Here a voice from without informed him that the boat was ready; when, by the aid of his shafts, he worked himself out of the room, amid the hearty cheers and

tured the city a large muscular white man, in a crouching attitude, and with the hands of a strong young man. He sprang upon his victim. Striking his thumbs deep into the eyes of the imaginary burglar, in imitation of the fellow in the cage, he rolled him over, rolled with a heavy groan from the piazza to the ground. . . . By this time considerable execution was done both parties, for the big man, on one occasion, had rolled his puny friend up in meal. Sputtering large quantities of crushed corn from his mouth, and white—not with rage, but—fear, he rolled him over, and the person would have been a fine subject for a painter, as he called for a light to survey the field of his exploit. He finally retired to the stable, and his horse and foot were ligher, if not a better man.

A negro had taken corn to mill for him one day, and, returning, he found the place empty, a bag on the piazza, thus causing the fearful meal(sic). . . . Some say Tom went

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